

State-Divinity; [3.]

OR A

SUPPLEMENT TO THE

Relaps'd Apostate.

WHEREIN

is prosecuted the Discovery of the present
Design against the King, the Parlia-
ment, and the Publick Peace :

In NOTES upon some late Presbyterian
Pamphlets,

By ROGER L'ESTRANGE.

*Moneant vos utriusque fortune documenta, nè contumaciam cum perni-
cie, quam obsequium cum securitate malitis ; Tacit : Hist. lib. 4.*

London, Printed for Henry Brome, at the Gun
in Ivy-lane. 1661.

State-Divinity

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P R E F A C E.



*H*E that troubles himself, because he cannot please others, doubtless wants either Brains, or Business: — He shall Live Miserable, and Dye with an Apology betwixt his Teeth. I think I am here upon my Duty; and till the King sayes Hold, I'll follow it, (to whose Authority, I owe my Breath, as well as my Obedience.)

The Presbyterian Faction (under the Notion of the Commission'd Divines) have of late scattered several Libels, reflecting dishonourably upon His Sacred Majesty, the Church, -- Parliamentary Power, — This Parliament in Being; -- and in fine, arguing from the Justice of the Late Warr, the Lawfulness of Another.

To the First of Four, I return'd an Answer, under the Title of the Relaps'd Apostate: This Supplement, was particularly occasion'd by One of the other Three, entitled Two Papers of Proposals to his Majesty, wherein their Designs upon the Publick Peace are more avow'd, and open, then in the Rest. Should These Seditious Papers pass uncontroll'd, 'twould make either their Party, or their Arguments seem more considerable then they are.

I will not foul my Paper, with the extravagancies of their Rage against me; but in their Intervals, (that is, when they are as Sober, as other people are when they are Mad.)

Thus they Object against my Pamphlet; There's too much Fooling in't: and too much Railing, (They do well to dislike what they cannot Answer.)

They

They are to know, that my Design was to expose their Practices, and Arguments to the People; toward whom, who:ver Sauces not his Earnest with a Tang of Fooling, misses his Marque; for 'tis not lesse necessary to make a Faction Ridiculous, then Hateful; their Power is Then gone too; and Then they are lost; whereas they'd make a Shift without the Peoples Love. -

For Rayling; I confesse I was never taught in the Presbyterian School; -- where they call foul things by fine names. Sometimes perhaps I call their Combination, (as the Law Christen'd it) Treason: -- Spilling of Innocent Blood; -- Murder. Taking away an Honest mans Estate; Robbery, Rifling of Churches, Sacrilege, &c. --

They have indeed a cleaner Idiom for these Matters. A Treacherous Confederacy they call a Holy Covenant. Murder forsooth, is Justice upon Delinquents. Notorious Robbery, passis for Sequestration. Rifling of Churches, is but demolishing of the high-Places.

Was the Murder of the late King ever the lesse execrable, because the Scaffold was hung with Black? The bloody Reformation ever the lesse Impious, because 'twas dress'd up with Texts, and Covenants? Or Judas the lesse Treacherous for doing his business with a Kisse?

Whether is the greater Shame; for Them to Act these Crimes, or for Us, to Name them?

Let no Converted, Honest Presbyterian take this to himself, which is Intended only to the Guilty.



State-Divinity;

OR A

SUPPLEMENT

TO THE

Relaps'd Apostate.



HE that disputes the *Presbyterian Claim*, does the *Question* more Honour than he does *Himself*: yet for their simple sakes that believe *Justice* goes alwayes with the *Cry*, and measure *Reason* by the *Bulk*; the *Holy Discipline* has received the grace of many a *Fair Confutation*. *Silenc'd* it is not; for though they have nothing to *Say*, they *Talk* on still, and truly to make *John Calvin* speak in his *Grave*, were not much harder then to make any of his *Disciples* hold their *Tongues* while they are *alive*.

A man *Steeps* over their *Arguments*, they are so *Flat*, and *Spiritlesse*; and I'm scarce well awake yet, since my last *Answer* to them, so that till I hear

B something

Something back again, I hold my self discharg'd even upon That account, from any further search into the Controversie.

But yet in truth, as the case stands, to *Controvert* their *Government*, were to begin at the *Wrong end*; wee'll take a *nearer Cut*, and challenge them, *First*, as *Criminals* against the *State*: when they have avoided *That Charge*, wee'll deal with them again upon the point of *Conscience*. Their *Charge* shall be *Plain*, and *Short*.

The Reformers
Charge.

They Invaide the Kings Authority: — The settled Law: — And the Power of Parliaments. They affront the Parliament Now Sitting: — Threaten the Publique Peace: Justifie the Rebellion of 1641. and Provoke Another. — Here 'tis, in Brief, and wee'll run it over in as good order as we can.

First, They Invaide the Kings Authority.

They invaide the
Kings Authority.

They Indica Fast; — Disclaim the Sovereign Power in things Indifferent; and without Warrant or Pretence, they wil sic, and cast out the Establish'd Form of the Church, and make Another:

But This they'll tell ye is the Language of the Sons of Scandall; wee'll strike it off the score then; and Try the Babes of Grace by a Jury of the Holy Tribe. They can but ask to be both Parties and Judges, and That wee'll Grant them. The Able Teachers shall sit upon the Faithfull Pastors: — R. shall Try B. — C. C. — L. M. — W. J.

Hear now the words of the Reformed and Reforming Crew, to His Sacred Majesty.

[A] *Whethor*

[A] Whether the Covenant were lawfully imposed or not. Proposals
 [B] We are assured from the nature of a Vow to God, and from the Case in Saul, Zedekiah, and others, that it would be a terrible thing of us to violate it on that pretence. [C] Though we are far from thinking that it obligeth us to any evil, or to go beyond our places and callings to do good, much less to resist Authority (to which it doth oblige us) yet doth it undoubtedly bind us to forbear our own consent to those luxuriations of Church-Government which we there renounced, and for which no Divine Institution can be pretended. [D] Not presuming to meddle with the Consciences of those many of the Nobility and Gentry, and others, that adhered to his late Majesty in the late Unhappy Wars, who at their Composition took his Vow and Covenant. We only crave your Majesties clemency to our selves and others, who believe themselves to be under his obligations. And God forbid that we that are the Ministers of the Word of Truth should do any thing to encourage your Majesties Subjects to cast off the Conscience of an Oath. [E] Till the Covenant was decried as an Almanack out of date, and its obligation taken to be null, that odious Fact could never have been perpetrated against your Royal Father, nor your Majesty have been so long expelled from your Dominions. And the obligation of the Covenant upon the consciences of the Nation, was not the weakness of Instrument of your Return. [F] We therefore humbly beseech your Majesty (with greater importunity than we think we should do for our lives) That you would have mercy on the Souls and Consciences of your People, and will not suffer us to be tempted to the violation of such solemn Vows, and this for nothing, when an expedient is before you that will avoid it, without any detriment to the Church; nay, to its honor & advancement.

The very Ink, is but the soul of Presbytery, Distill'd:
 and Tinctur'd with the Spirit of Fraud, and Disobedience.
 Wee'll Taste it, Drop, by Drop.

[A] Whether the Covenant were lawfully imposed, or not, Page 12.
 &c.]

NOTE I.

A Doubtfull point indeed: — a very pretty, and a pleasant Question left unresolv'd, when by an Act of this fitting Parliament the Institution's Damn'd; and the final Decision of the Case committed to the Common Hangman. Well: Forward.

Page 12. [B] We are assur'd from the Nature of a Vow to God; and
A mis- from the Case of Saul, Zedekiah, and others, that it would be a
erable terrible thing to us to violate it on that pretence.]
shift.

NOTE II.

Marque now the miserable shift these people make; how Ignorant they are even in their Own Trade: for, Art there is in dawbing. They must not Violate the Covenant, upon pretence of Unlawfull Institution.]

The Co- The Question is not Here; the Lawfullnesse, or un-
venant lawfullnesse of the Power Imposing; but the Liberty of the
not bin- Party Swearing, as to the Drift, and Subject of the Oath.
ding. Suppose the Enforcers of the Covenant, had pres'd a General Oath upon the Nation obliging every Man only to wash his hands before he went to Dinner. The Imposition had been unlawfull; — as the Act of an Usurping Power. The Taking of it had been unlawfull likewise, as, in some measure, an Allowance of that Usurpation: — Yet having sworn to do a thing, at my own choyce to Do, or let alone, till I had bound my self to do it, That Oath's Obliging; yet not so Binding, but by a subsequent

sequent Command from the Supreme, and Legal Magistrate That *Obligation* may be Cancell'd. The Reason's This. I cannot dispose of anothers Right; of my Own I may. My Oath cannot operate beyond my Power, and Freedom; so far as I am Free, I'm Ty'd, but where my Superiour thinks fit to determine That Freedom, the Bond ceases. *Parentes (saves Amesius) Mariti, Domini, Principes, irrita pronunciare possunt, vel Furamenta, vel Jura, à Filiis, Uxoribus, Servis, Subditis facta, sine ipsorum Consensu, in iis Rebus, quæ ipsorum Potestati subjiciuntur.*] Fathers, Husbands, Masters, and Princes, may disengage their Children, Wives, Servants, and Subjects, from what Oaths - or Vowes-soever contracted without their consent, touching matters subjected to their Authority.

Now to their Cases of Saul, and Zedekiah: The former whereof is of so wilde an Application, I know not what they drive at in it; The Other I confesse is a little more perspicuously beside the purpose.

In our Case, the People enter into a Covenant, without, and against the King; What passage in the story of Saul our Reformers intend for a Match to This, I cannot Imagine.

Saul binds the People by an Oath to fast till Evening; (1 Sam. 14. 24.) Jonathan knowing nothing of the Oath eats a little Honey (v. 27.) Saul for This resolves to put Jonathan to death; (v. 44.) and the People rescue him. What's This to us? Wee'll try again.

Jonathan and David made a Covenant: 1 Sam. 18. 3. (No Scotch Covenant I hope) The businesse was This; David had newly kill'd the Philistim, and Jonathan transported with the Bravery of the Person, and the Action, strikes a League of Friendship with him.

Dauids

David's Victory being celebrated in a Popular and Tri-
umphant Song, that [*Saul had slain his Thousand, and
David his Ten Thousand*] from that day forward (sayes
the Text) *Saul had an eye upon David.* 1 Sam. 18. 9.]
Jonathan acquaints *David* with his *Fathers* evil purpose,
David mindes *Jonathan* of his *Covenant of friendship* ,
(1 Sam. 20. 8.) and in the 42. verse of the same chap-
ter, the *Covenant* is explain'd. [*Jonathan said to Da-
vid, Go in peace : that which we have sworn both of us in
the name of the Lord, (saying , The Lord be between
thee and mee, and between thy seed, and my seed ;)
let it stand for ever.*]

Thus far, there's no *Proportion* ; the one is a *Personal
Covenant*, extending only to matter of *Kindness* ; the
other is a *Publique League*, of *Opposition*, and of *Violence*.

Since *This* is nothing to our businessse , it must be
That which follows, or nothing at all : Now see the
Sequels ; which, if any thing, makes the *Case* worse.

David flees (Chap. 22.) and a *malecontented Party*
gathers to him. *Saul Hunts him* ; *Jonathan* findes him
in the *Wood*, and comforts him, saying ; *Fear not , for
the hand of Saul my Father shall not find thee.* (here's no
Resistance.) So they twain made a *Covenant before the
Lord, &c.*]

During the *League* betwixt this Pair of Noble
Friends, *David* askes *Counsel of the Lord* in all his *Pub-
lique Actions* ; [*Shall I go and smite the Philistims ?*]
(Chap. 23. vers. 2.) and the *Lord* answerd *David* ,
Go and smite the Philistines , and save Keilah] *David*
discomfiss the *Philistines*, and sayes *Keilah* : *Saul* mar-
ches towards him, *David* again applies himself to *God*
to know if the men of *Keilah* would deliver him up or
no?

the Relaps'd Apostate.

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no? it was returned, *they would*. So David fled; and afterward had Saul twice at his *mercy*, whom as the Lords Anointed, he still feared to touch.

I have here trac'd the story at Length, and now let the Reformers chuse what use they'll make of it. This part of Scripture has been often tortur'd in favour of the late Rebellion, but for the *Covenant*, they might as well have quoted an *Indenture*; so that either the Reformers business is to *justify the Quarrel*, or to *abuse the Bible*.

Concerning the Case of *Zedekiah*, take it in short. *The Case of Zedekiah*
Jerusalem was taken by the King of *Babel* and *Zedekiah* carried away Prisoner, his Eyes being first put out by *Nebushadnezzar*. *Zedekiah* Rebelled (sayes the Text) against the King of *Babel*, (2 Kings 24. 29.) who made him King in the stead of *Jehojakim*, his Uncle, who was carried away in Captivity from *Jerusalem*, to *Babel*. The Provocations to that Judgement are found at large in the Prophet *Jeremiah*, to be These; *Idolatry*, *Rebellion*, and *Breach of Covenant*: But *Breach of Covenant* is the *Question*, and *Zedekiah's* the *Case*. Agreed.

13. Thus saith the Lord, the God of Israel, I made a Covenant with your Fathers in the day that I brought them forth out of the Land of *Egypt*, out of the house of Bondmen, saying;

14. At the end of seven years, let ye go every man his Brother, his Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee; but your Fathers havearken'd not unto me, neither inclined their ear.

15. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his Neighbour, and ye had made a Covenant before me in the house which is called by my Name.

16. But ye turned and polluted my Name, and caused every man his Servant, and every man his Handmaid, whom ye had set free, to return unto you, and ye had not kept my Covenant which ye had made.

Jerem.
 34. God
 made the
 Cove-
 nant.

The Co-
 venant it
 self.

Zedekiah's
 Covenant.

And Re-
 volt.

at

at liberty at their pleasure, to return, and brought them into subjection, to be unto you for Servants, and for Handmaids.

For the
Breach

17. Therefore thus saith the Lord, Ye have not hearkened unto me, in proclaiming liberty every one to his Brother, &c.—

hee is
Punish'd.

21. And Zedekiah King of Judah, and his Princes will give into the band of their Enemies, and into the band of them that seek their life, and into the band of the King of Babylon's Army.

Now here's the Case : God having made a Covenant with the Israelites, King Zedekiah makes a Covenant with the People, for the performance of That Covenant. Breach of Faith was the Sin that drew on their grievous Punishment.

The Case
does not
hold.

Can our Covenanters now shew us a Text for the Scottish Discipline ? or that the late King entred into Covenant with the People to observe it ? Can our Jura daising Brethren shew us but a Levitical Law yet for our money ? or dare they but pretend, that the Furors understood what they swore to do ? In short, here's the Difference, They Covenanted to observe a Levitical Constitution, and Ours Covenanted to destroy the Fifth Commandment.

The very
Case.

Ezek 17.

Ezek. 17.
15.

There is another Covenant mention'd in the Prophet Ezekiel, which is much fitter for Their Case : the Covenant of the Rebellious House, that after Oath and Covenant of Allegiance to the King of Babel, Rebels and sent Embassadors into Egypt, (Scotland I had like to have said) that they might give him (Zedekiah) Horses, and much People, &c.] That blessed Combination, and Our Covenant are of a Family : a Lawfull Oath they brake, and kept an Unlawfull one.

I ha

I have been large upon these *Presidents*, to shew how grossly they abuse the very Word of God: and truly 'tis no wonder, for Those People to discover *Antichrist* in a Ceremony, that can draw arguments for *Rebellion* out of the Bible. They Proceed.

[C] Though we are far from thinking that it obligeth us to any A Pres-
evil, or to go beyond our places and callings to do good, much lesse to byterian
resist Authority (to which it doth oblige us) yet doth it undoubtedly Oracle.
bind us to forbear our own consent to those luxuriences of Church-
Government, which we there renounced, and for which no divine
Institution can be pretended.]

NOTE III.

These words would have look'd better from a Pagan Oracle, then from a Gospel-Ministry. Let any man either say what they can mean, but *Mischief*, or name That *Mischief* which (for ought we know) they may not intend.

What was that *Covenant* which These people so much reverence, even in the Infamous *Ashes*, but an The Cov-
Oath of Anti canonical Obedience, and of Anti-Monarchi-
venant
an abju-
ring Oath
-tal Allegiance? A Religious Abjuration of the King
and the Church.—A Perjury, consecrated in the Pulpit;—
A League asserted by Bloody Hands, and Fire and Sword
were their best Arguments.

In summe; What that *Covenant* produc'd, These men intend: they own as much, and 'twere ill manners to contradict them. Nay they adore the very Reliques of the Martyr'd Idol.

They will not go beyond their Places, and Callings.]

C

So

So said the *Solemn Fopp* it *self* : and under that pretext, pray 'e how far went they? for they *professe* so far they'll *Go again*.

A *thorough Reformation* is their *Businesse* then. That is to say, *could they but Pack a Presbyterian House of Commons* (which the *Sovereign People* should call a *Parliament*) to reform the State, they'd undertake the Ordering of the Church Themselves, and there's the *Thorough Reformation*.

If This be not a Justification of the last Rebellion, and a fair step toward another, I understand not English.

They say the *Covenant* does not oblige them to any evil] But in the *Covenant-sense* that's Good, which in a *Legal*, and *Common sense* is evil. Make them the Judges once again, and they shall think another warr as *Lawfull*, as they did the *Former*.

They will not Resist Authority neither] (they say) so they told us of old, but they *misplac'd* it shrewdly. 'Tis but taking his Majesties Authority into the *Faction*, and Throwing his Person into a *Prison* again, and that *Flaw* is made up too.

Now if a man had *Lilly's Devil*; — for none but a *Presbyterian Familiar* is able to help us out. —

Much lesse to resist Authority, (to which it (the *Covenant*) doth oblige us.]

The Question here, is how to understand the *Paraphrasis*: whether they mean that the *Covenant* obliges them to Authority, or to Resist it, I am a Traytor if I comprehend them.

We come now, to the *binding* part of the *Covenant*. They must not consent (say they) to those *Luxuriences* of Church-Government which they there *Renounc'd*, &c.]

If they must not Consent, may they not let them *Alone*.

Alone? No, no, they'll tell us, 'tis their Calling to reform them. I demand, Will they consent to the Civil Government, then? If they do *That*; the Law provides a Punishment for such meddling Reformers, and 'tis in vain to think of settling Presbytery, before they have (effectually) Destroy'd Monarchy. But these Gentlemen know the way to Confusion, without a Guide.

By their [Luxuriences] they understand, Prelates, and all appendents to the Hierarchy. These they have Renounc'd, they say, and by their Covenant they are still obliged to make good their Disclaim. This Boldness requires rather the Severity of the Law, than dint of Argument: 'To prefer a Schismatical League to an Act of Parliament: — the skimm of the People to the Supreme Authority of the Nation.

Let the gravest of their Galloping Lecturers answer me only to This one Question. *Where lies the Last appeal; according to the Constitution of England?*

If in the King; (as what honest man doubts it) They are Judg'd already, let them be quiet. If in the Parliament, they are Over-Rul'd There too; — the Covenants's gone. If in the People, why do they contradict themselves, and Petition his Majesty? if in the Presbyterian Pastors; why do they Supplicate the Bishops?

As to the point of Divine Institution, 'tis worn Thridware. But where's the Divine Institution of a white-Cap under a Black! of a Cloak in a Pulpit? of Reviling Bishops; and Speaking evil of Dignities: of the Heart-breaking Humm's and Haws; and the dolefull tunes they Teach in?

Their next Period is a Bobb to the Cavaliers: let the Brethren make their best on't.

[D] Not presuming to meddle with the Consciences of those many of the Nobility and Gentry, and Others, that adhered to his late Majesty in the late unhappy wars: who at their Composition took the Vow and Covenant. We only crave your Majesties clemency to our selves and others, who believe themselves to be under its obligations. And God forbid that we that are the Ministers of the Word of Truth should do any thing to encourage your Majesties Subjects to cast off the Conscience of an Oath.]

NOTE III.

MAique the transcendent Confidence, and Weakness of these People.

They will not meddle with the Cavaliers Consciences, that took the Covenant.] Did they not meddle with them neither to make them take it? They put them to this Choyce, either to swear, or serve; and in that Desperate Extremity, divers submitted to their accursed Covenant. 'Tis true they did, and they are bound to a Repentance for't. Put what's the portion then of those Impenitents that were the Barbarous Enforcers of it?

Were Lucifer himself Incarnate, and a Subject, would he not blush to treat his Sovereign with their Arguments? Observe.

The Bold-
nettle of
the Fac-
tion.

They minde the King how bloudily they used his Friends by the Obligation of that Covenant, by which they likewise Ruin'd his Royal Father: and in the same Breath, they desire his Majesty to believe that all was Matter of Conscience: They plead, the Covenant's not discharg'd; and in effect they Fairly tell their Gracious Sovereign, that they are oblig'd to do now as they did before.

Now

Now see the *Weakness* of these People; while they Begg *This* they stir the *strongest Provocation*, and most *unanswerable Reason* to *Deny* it. They labour to involve *All* in an *Equal Guilt*, and to *Contound* the *lowdest Villenies* in *Nature*, with *Common Fraillties*. Their weakness

But *Here*, a word to all sorts of People that ever took their *Covenant*.

Some knew not what they did, and were to *Blame* to swear they knew not what. Let those of that *Forme* ask themselves, if ever they intended by *that Vow*, to raise a *Warr* against the *King*, and overturn the *Church*. They are now *Free*, and *Pardon'd*, and if they are not *Mad*, they'd say their *Prayers*, and be *Quiet*.

Such as Engag'd through *Faction*, *Malice*, or *Ambition*; I have little to say to their *Consciences*. Methinks, if the *Kings Mercy* cannot make them *Honest*, *Experience* should make them *Wise*: But they are *Dangerous* People to deal with, wee'll to the *next*.

A *Third* sort there is, that to *save their stakes*, *sat still*, and *look'd on*. Those cannot but abhor the very thought of *Repeating* what they *did*, and *suspected*: especially in agreement with these persons, that now declare the *Covenant* against the *Late King*, to be *Binding* against *This*: (for that's the *Logique* on't.)

There are a *Fourth* sort, that having engaged their *Lives* and *Estates* in the *King's service*, *Sank* by the *Fortune* of the *Warre*; and being left a *naked Prey* to an *insulting* and *merciless enemy*, were forc'd to sad *Conditions* for their *Bread*, and *Families*. Now in requital for the *Plagues* they have brought upon us already; they are soliciting for *leave* to make us yet more miserable, and to have us declared for *villains*

by

by an Allowance of their *Treasons*: A thing *Impossible* for so *Generous* a Prince, to *Grant*, but wondrous *Easy* for so *Imperious* a *Faction* to *Demand*.

And *who* are the *Petitioners* all this while, but most of them the *Old* *stagers*? A man would think 'twere time now, for their *Reverences* to give over their *juggling Divinity*; — their *Quailpiping* in a *Pulpit* to catch *silly women*; — and fall at last to their *Prayers* in *Earnest*.

But *God forbid* (they cry) *that* the *Ministers* of the *Word of Truth*, should do any thing to encourage his *Majesties Subjects* to cast off the *Conscience* of an *Oath*]

Let the *Heads* that are *Gone* *Blush* for those they have left *behinde* them. The *Conscience* of an *Oath*, do they say? Let the *Three Nations* rise against them; and tell how many *hundred Thousand* persons these *Hypocrites* have *forc't* to swear against their *Profess'd Consciences*. But drive it *Homer yet*. This is to say, *that* *All that acted* in the late warre according to the *Covenant*, are bound to do the same *Things* over again. There is a huge deal of *Folly* in this *Assertion*, and as it seems to me, a *Spice of Treason*. Does it not encourage the *People* to adhere to a *Rebellious Principle*?

There is (saies the *Lord St. Albans*) *a thing* in an *Indictment*, called an *Innuendo*, you must take heed how you *Becken*, or make signs upon the *King* in a *Dangerous sense*.] This is a shrew'd *Becken* as I take it, to excite a *Tumult* to justify a *Rebellious vow*, and oppose a *Pedantique Libell* to an *Act of Parliament*.

[E] Till the Covenant was decryd as an Almanack out of date, and its obligation taken to be null, that odious Fact could not have been perpetrated against your Royal Father, nor your Majesty have been so long expulsed from your Dominions. And the obligation of the Covenant upon the consciences of the Nation, was not the weakest Instrument of your Return.]

NOTE V.

THAT *Odi us Fact* they speak of, was the Kings Murther; which they that shot at him, were not all Guilty of, then that Monster, that sever'd his Sacred Head from his Body. 'Tis the Consent that makes the Sinne; Hitting or Missing does not one jot alter the Quality of the Action.

But has any man the Face to mention *Loyalty*, and the Covenant, in the same Day? The Marquis of Montrose was Murther'd, expressly for his Loyalty to the King, as a Desertour of the Covenant: and by a Publique Ordinance 'twas made Death for any man to serve his Majesty, having first taken the Covenant. They that first started Warr against the King, were every whit as Criminal, as that Mock-Court of Justice that Condemn'd him. In Fine, the Independents murther'd Charles Stuart, but the Presbyterians Kill'd the King.

What is a Prince, without his Negative voyce; the Power of Life and Death, and the Militia? That is, what is a King, without the Essentials of Royalty; but a mere Name, and Property?

But till the Covenant was d-cryd, as an old Almanack, and the Obligation taken for Null, we are to take for granted, all went well; and so far our Reformers plead the Covenant Binding still. Was not the Last King, Persecuted,

Loyalty
made
Death
accord-
ing to
the Co-
venant.

Persecuted, Deithron'd, Robb'd, &c. — according to the Covenant? so by the Consequence of the Reformers Doctrine, may *This King* be Treated likewise.

Nor had His Majesty been so long expuls'd, they say.

Go to then, Let these Gentlemen produce (from First to Last of the Quarrel) any Proposals from the Presbyterian Party (in Power) either to His Majesty, or his late Blessed Father, that art not worse then Banishment.

And for the Covenants bringing in the King: — they hung it up, and shew'd his Name in't, to gull the People with it, as they had done before.

Did they not after This, exclude both from the Next Convention, and the Militia, all the Kings Actual Adherents, and their Sons, to get the Power once more into the hands of their own Faction? But the next Choyce prov'd other then They expected, and when they saw they could not hinder His Majesty, they seem'd to help him.

These are Distastfull stories, but 'tis the pleasure of the Reforming Faction to move the Dispute; and by a needlesse Challenge, and Appeal, to affront the Law, the King, and all that serv'd him, in Opposition to their Covenant. If They are in the Right, (as they proclaim they are) then consequently Wee are Traytors, and our Gracious Master is no King.

I do but take up the Defensive, and I hope a Cavalier may say hee's Honest yet, though some will have it dangerous to say hee's Poor: Reserving still a true Respect, and Kindnesse for all such Presbyterians as love His Majesty, whom I consider as Select Persons, and distinguished from the Notion of the Party.

It were a good deed now to give the world a taste of

the Covenanted Spirit : and truly I'll venture at it. He
 and Rabbi too I assure ye ; One that gives Bishops, Ce-
 remonies, and Common-prayer no *Quarter* ; no, nor his
 Majesty neither, but that he has the grace (as Sir Fran-
 cis Bacon sayes) to speak seditious matter in Parables , or
 Tropes, or Examples.] In fine, the Gentleman is a
 Reformer, of the First Rank.

Upon Sept. 24. 1656. he preach'd before the Par-
 liament, (as they call'd it) upon this Text : [*Kisse the
 Son, lest he be Angry*] Page 23. You may find these
 Words, if you can find him, and if you cannot, I can.

Worthy Patriots, you that are our Rulers in this Parliament ,
 have often said, we live in Times wherein we may be as good as
 We please : wherein we enjoy in purity and plenty the Ordinan-
 ces of Jesus Christ. Praise be God for this, even that God who
 hath delivered us from the imposition of Prelatical Innovations,
 Anti-gemutations and cringings, with crossings, and all that po-
 tential trash and trumpery. And truly (I speak no more then what
 I have often thought and said) The removal of those insupportable
 burdens, countervails for the Blood and Treasure shed and spent in
 these late distractions. (Nor did I as yet ever hear of any godly
 man that desired, were it possible, to purchase their friends or mo-
 ro again, at so dear a rate, as with the return of these, to have
 the soul-burdening, Antichristian yokes re-imposed upon us : And
 if such there be, I am sure that d fire is no part of their godli-
 ness, and I profess my self in that to be none of the number.

A taste of
 the Re-
 forming
 Spirit.

The
 Kings
 Murder
 justified
 by a Pro-
 fessour.

The Odious Fact (they talk of) was already perpetra-
 ted, yet does this Gentleman profess, that to redeem
 the Life of our Martyr'd Sovereign, and gather up a-
 gain all the Christian blood had been spilt, if it were
 possible, he would not doe it, to have Prelates, and
 Ceremonies where they were again.

Here's Covenant-Divinity for you: the Gospel of our

D

New

New Evangelists: and this Divine is now one of the Eminent Sticklers against Bishops. If any man say 'twas Conscience, I could tell him a Tale of a certain Petitioner but wee'll scatter no words.

While my hand's in, take one more; a *Publique Preacher* now in the Town, and a troubler of the *Church-Governments*. Upon Novemb. 29. 1648. he preach'd before the *Commons*, and press'd the *Murder* of his *Sacred Majesty* in these Words.

Think not to save your selves by an unrighteous saving of them who are the Lords and the Peoples known Enemies. You may imagine to obtain the favour of those against whom you will not do Justice; For certainly, if ye all not like Gods in this particular, against men truly obnoxious to Justice, they will be like Devils against you. Observe that place, 1 Kings 22 31. compared with chap. 20. It is said in chap. 20. that the King of Syria came against Israel, and by the mighty power of God, he and his Army were overthrowen, and the King was taken Prisoner. Now the mind of God was (which he then discovered onely by that present providence) that, Justice should have been executed upon him, but it was not; whereupon, the Prophet comes with a sword upon his face, and waited for the King of Israel in the way where he should return; and as the King passed by, he cryed unto him, thus saith the Lord, Because thou hast let go a man whom I appointed for destruction, therefore thy life shall go for his life. Now see how the King of Syria, after this, answers Ahab's love: About three years after Israel and Syria engage in a new War, and the King of Syria gives command unto his Souldiers, that they should fight neither against small nor great, but against the King of Israel. Benhadads life was once in Ahab's hand, and he ventured Gods displeasure to let him go: but see how Benhadad rewards him for it, Fight neither against small nor great, but against the King of Israel. Honourable & Worthy, if God do not lead you to do Justice upon those that have been the great Actors in shedding innocent Blood, never think to

vers. 41.
of Chap
20.

Chap. 22
v. 31.

The Ap-
plicati-
on

in their love by sparing of them; For they will, if opportunity be offered, return again upon you; and then they will not fight against the poor and mean ones, but against those that have been the Fountain of that Authority and Power which have been improved against them.

It is no wonder to find *Rebellion* in a Nation where *Murder* and *Treason* are the Dictates of the Pulpit; — where *Surplises* are *Scandals*, and such *Discourses*, none; and where the *Kings Murderers* passe for Gods Ministers.

I know how close this Freedom sticks to some that have a Power to do mee Mischief; and I forecast the worst that can befall me for it: Wherefore, whatever it be, I'm not surpriz'd, for I expect it. But to proceed.

We therefore humbly beseech your Majesty (with greater importunity then we think we should do for our lives) That you would have mercy on the Souls and Consciences of your People, and will not suffer us to be tempted to the violation of such solemn Vows, and this for nothing, when an expedient is before you that will avoid it, without any detriment to the Church; nay, to its honour and advancement.

NOTE VI.

Observe here 2. or 3. bold, and bloody Intimations.

First; that the Souls and Consciences of the People be at Stake:

Next; that the King's Denial were great Cruelty: Especially considering the smallness of the thing they Ask; the Honour and advantage of what they offer.

Thirdly; the Obligation of Their solemn Vow.

To the *First*; We have elsewhere discussed the point of *Conscience*, but we are Here to Note how this suggestion tends to *Tumult* and *Sedition*. The *Sense* bears to the People, is *This*: *Stick to your Covenant, or be Damned*: but in the *Sense* of *Conscience*, *Law*, and *Reason*; it sounds the *contrary*: -- *Stick to your Covenant, and be Damned*.

By what *Law* were the People freed from their *Allegiance*, and made the *Judges*, and *Reformers* of the *Government*? well; but they have sworn to do it, and they must keep their *Oath*. Put case they had sworn to *Fire the City*. At This Rate 'tis but *Swearing First*, and then pretend a *Conscience* of the *Oath*, to carry any thing.

The second Intimation subjects the *Piety*, and *Good nature* of his Majesty to a *Question*; as who should say; *What? Will the King destroy so many thousand Souls of his poor People for a matter of Nothing?* Marque now their Matter of *Nothing*.

The
Presby-
terians
Nothing.

It cost the late *Kings Life*; the *best Blood* in the *Nation*; the *Ruine* of *Church* and *State*: a *long Rebellion*; — and *Treasure* not to be *Compted*. (This they make *nothing* of) And for the *Honour* they propose to the *Church*; 'tis but a *Back look*, and we find it.

Now to the *obligation* of their *Covenant*. That which the *Law* makes *Treason*, They make *Conscience*; and in effect they urge, that they are bound to a *Rebellion*: for 'tis no lesse to attempt what they have sworn to do: which is to Repeat what they have already done.

But

But what they are bound to by the *Covenant*, will from the *Letter of the Covenant* best appear. Where, in the *second Branch*, they Swear, without Respect of Persons, to endeavour the *Extirpation of Popery, Prelacy, Superstition, &c.* So that the *King himself* is not excepted, it standing in the way betwixt Those Matters which they call *Luxuriences of Church Government*, and their pretended *Reformation*.

To make it yet more evident that their design is *Factions*, They Ask—

That the Youth of the Nation may have just Liberty as well as the Elder. If they be engaged in the Universities, and their Liberties there cut off in their beginning, they cannot afterwards be Free, &c.

Propo-
sals Page
24.

NOTE VII.

TO see the *Providence* of these good mens *Consciences*! Their Care extends I see to Those that never took the *Covenant*, and looks still forward, to the *Scruples of the yet unborn*.

What work this *Mosly* would soon make in the *Universities*, let any sober man Imagine: when every *Stubborn*, and *Worshipful Boy* shall have the *Freedome to controul*, and *over-rule* the Orders of his *Mother*. The *Streams* must needs be *Foul* that flow from a *Corrupted Fountain*.

Just such another *Project* was That of the *Long House of Commons*; — I mean their offer of *Freedome* to all *Prentices* that would leave their *Trades*, and serve the (pretended) *Parliament*. That *Liberty* may start a *Faction*, but hardly *Jettle a Religion*. What *Publick Peace*

Peace can be expected; when the Schools of Unity and Order are become a Nursery of Schisme?

But These are men will take no Nay, for if his Majesty denies them, marke the End on't.

Proposals
Page 12. *Should we lose the opportunity of our desired Reconciliation and Union, it astonisheth us to foresee what dolefull effects our divisions would produce, which we will not so much as mention in particular, lest our words should be misunderstood:*

And seeing all this may be safely and easily prevented, We humbly beseech the Lord in mercy to vouchsafe to your Majesty, an heart to discern aright of Time and Judgement.]

NOTE VIII.

B Lesse us from a Gun! *Should we lose the Opportunity?* And then their Prayer at last; that his Majesty may [discern arights of Time, &c.] Certainly these Folks would have said to the King — [*While it is called to day, harden not your Heart*] but that 'tis *Common Prayer*. Or do they dream themselves at work again with the poor Cavaliers? and mean, that if his Majesty come not in by such a time, he is not to be admitted to his Composition? Are these the men of Reverence that must Teach us Maners toward God Almighty, and are yet to learn it *Themselves* towards his Vicegerent?

A Me-
nacc.

He that makes any thing from the Collation, of [*Opportunity*, and [*Time*,] but a *Cautionary Menace*; — let him lend me his *Spectacles*. But the coherence cleers it, *Should we lose* (say they) *the opportunity of our desired Reconciliation, and Union*]

Must it be *Now*, or *Never* then? and their own way,
or

or None? Is it not *Reconciliation*, if They *Return* to the Church? and *Unity* if they *Agree* with it? A Child runs from his *Mother*, and cries they are *Fall'n out*. They cannot comply with *Ceremonies*; — nor the Church with *Schisme*.

Well; but put Case they Lose this Opportunity, then forsooth [*it astonishes us (they say) to foresee what dole-* The Re-
formers
Fore-
sight. full effects our Divisions would produce.]

Just so did *Peters* foresee the Death of the late King: *Judas*; — the *Betraying* of our Saviour; and so did I my self foresee the *Printing* of this Paper, just as these Gentlemen foresee *confusion*; or as men commonly foresee *starving* when they are *Hungry*.

If the *Fore-sight* (indeed) *astonishes* Them; the *Prospect* cannot but be *Dreadfull*: for *onely Hell* transcends these *Horrors* which these bold men have look'd upon with *Pleasure*: And in good truth, That may be it: for he that has *Murder*, and *Rebellion* at his Back, does commonly *Phansey Fire* and *Brimstone* before him.

These *Holy*, and *Fastidious Scrupulists*; — these same *Spiritual Surgeons*, that *Live* by dressing wounds of their own making; — must understand, we have some skill in *Probing* of a *Conscience*, too. If they are *Mortify'd* throughout, that's not *Our fault*; but if they have any *Feeling Left*, wee'll *Quicken* it. Now leaving them to their *Astonishments*, wee'll to the *foreseen Product* of our *Divisions*, [*Dolefull Effects*,] they say. The Prophet *Jonas* his [*Yet within Forty dayes* —] had scarce a *sadder sound*. It may be any thing: — *Warr*, another *Covenant*; *Famine*, *Sequestration*; *Truce-breaking*, *Decimation*: In fine, any thing, and now at last we are left in the *Dark* to grope it out.

Doleful Effects; (they say) which we will not so much

much as mention in Particular, lest our words should be misunderstood.

These good men are wonderfully put to't for want of Expression; the thing would imply *Mutiny*, and They are afraid it should be taken for *Treason*. No honest apprehension could in Their Case be *Dangerous*; What hazard of *mis-construction* were it, to mention any *Trouble of Mind* Imaginable? But if it tends to mischief of *Action*, That may prove *perillous* indeed. More *Gunning*, beyond Controversie, and their *Sagacities* smell the Powder. The People will Rebel they think; that's *English*, and the Truth they are loth to Speak.

The Fa-
ction
laid
open.

To lay their Souls as Naked now as their Bodies came into the World, I shall here Prove, (or I deceive myself) that These People are the Betrayers of the *Publique Peace*: and of the Office of their Ministry.

Sediti-
ous

If they fore-see any *Seditious Consequence* likely to arise from his *Majesties Refusal*, why do they not rather in *Private Supplicate* the King to Grant, and in *Publique*, Charme the People to Submit; then so to Plead, and Justifie the *Disagreement* to the King, that their Arguments, and *Importunities* may be overheard by the People? They First and openly avow the *Popular Cause*, and shake the head Then at the Danger of it: giving a *Double Encouragement* to the *Adulthood*; as well from the *Equiry* of the Matter, as from the *Strength* of the Party.

Calum-
nious.

Upon the whole, what are their *Libellous*, and *Creeping Night-works*, but *Poysonous Calumnies* against the King, and mean, *Incensing Flatteries* toward the People? Or in a word, *sneaking Complaints*, as if his sacred Majesty would not grant, what with *Conscience*,

HONOUR,

Honour, and Safety he cannot deny? Whereas the Sunn's not clearer, then the pure Contrary. For; the King denies them nothing, but what with Conscience, Honour, and Safety, he cannot Grant.

They Demand Presbytery, that is; the confused exercise of it, and Liberty to the Minister of Praying at pleasure: which being admitted, makes Divine Service but a Spiritual scuffle; the one half of the Congregation Praying for that which the other Curses.

Against This Proposition, his Majesty stands engaged by Oath, Honour, and Judgement: being Perswaded in his Reason, and Obliged by the Other Two.

They pretend next, the continuing virtue of their Covenant; (which never had any) wherein his Majesty can hardly gratify them, without blasting the Glory of his blessed Fathers Memory: the Justice of his Cause, and without shaking the Foundation of his Imperial Title.

Their Reasons, I have un-Reason'd already, and when the Namelesse Divines of the Church Invisible, shall vouchsafe their Answer, I shall dispose my self to receive it.

But nothing can be pleasanter then to hear them talk of their Cousins the People. (by Britannicus his Leave)
 Alas ! their Sowmesse of discipline, and the Peoples freedom of Constitution are Fire, and Water. The people may endure to hear them Talk of Liberty, but the exercise of their Tyranny is intolerable. To have every Parish haunted with a Phantôme; — every Church turned into a House of Correction; — and one man excommunicated for a walk upon the Lords day, while Another is Canoniz'd for a Murther. I doe not plead for Impunity of Sinners, but for a pious differencing of Matters disputable from crying sins: for Impartiality in

Presbytery will never down with the People.

the *Pulpit*, and *Charity* to *all* men: — for *Preaching* *Damnation* to those that *Resist*, as well as *Cantion* to those that are to *Obe*y.

The *Expedient* to prevent these *mischiefs*, is a *Synodical Government*; wherein they beseech the Lord in *mercy* to vouchsafe to his Majesty an heart to discern arights of *Time*, and *Judgement*.]

This is, in plainer termes, to tell the King, that 'tis his best course to make use of a *Seasonable Offer*

Let This suffice for their *Proposals*.

Some three or four days after the Publishing of these above-mention'd *Proposals*, out comes a single sheet, in form of a *Petition* to his Majesty, from the *Commissioned Ministers*.

'Tis likely that this was drawn from them by a general rumour then current, of a severe *Declaration* already in the *Presse* against their other *Pamphlets*: for having so notoriously overshot themselves in the *Rest*, they mend the matter in *This*, by giving the same thing a fairer dresse.

Page 4. [A] If we should sin against God (say they) because wee are commanded, who shall answer for us, or save us from his Justice? And we humbly crave, that it may be no just Gravamen of our dissent, that thereby we suppose Superiours may erre, seeing it is but supposing them to be men not yet in Heaven.]

Page 5. And again, [B] We know that Conscientious men will not consent to the Practice of things in their Judgement Unlawfull, &c.]

NOTE IX.

[A] ST. *Augustine* resolves this Point exceeding well; *Reum Regem facit* (sayes he) *Iniquitas Imperandi, Innocentem Subditorum Ordo Serviendi*] Let the Governour accompt for an unjust Command, but the Order of Obedience saves the Subject Harmlesse: This must be understood of Matters not simply Wicked.

Where we doubt, on the *One* hand, and are sure on the *Other*, beyond Question, the surest side is Best. We are sure that we are to Obey, if the thing be not Unlawful, and we are not sure that the Thing is Unlawful. I trust but touch upon This; If the Government offend some Particular Persons, 'tis hard they cannot agree, but let those Particulars march off: for They offend the Government, and it is better, that some suffer by an Imposition, then All by a Rebellion.

The safe way is best.

They offer to Dispute; and then they passe for mighty men with the people. But what's the Question? Only forsooth, whether I Think *This*, or *That* Lawful: And if I say I do, it is so; and no matter what the Law sayes to the Contrary. What I believe, binds me; and every Man being Free to pretend what Belief he pleases, every man's Private Humour becomes a Law.

They Argue, that Superiours may Erre. They may so; but their Errours are no Forfeiture of their Superiority. Cannot Inferiours erre too? So that their own claim brings the Issue of this Strife but to a Drawn Battel. When Subjects question the Proceedings of their Governours; they do not so much tax their mi-

stakes, as *Usurp* their *Authority*; and for some *Slip* perhaps in the *Exercise* of *Government* destroy the *Order* of it.

[B] We know that *Conscientious men* will not *consent*, &c.] They borrow here, the *Apostles Rhetorique*. [*King Agrippa believest thou the Prophets? I know that thou believest.*] They seem to take for *Granted*, what they are now endeavouring to *perswade* them to. These are but hints to the *Common People*, to say their *Consciences* cannot submit to the *Law*, and then there's a *Party* made against the *King*.

Soon after the Publishing of their *Petition for Peace*, came forth a pretended *Account* of all the *Proceedings* betwixt the *Commissioned Divines* concerning the *Liturgy*. Not to insist upon the *weakness* of their *Reasoning*, I shall only produce one *Mistake of Memory*, (I had like to have given it a worse name.)

The Bishops urge, that [*while the Liturgy was duly observ'd, we liv'd in Peace, since that was laid aside*] — the contrary. Now bless the *Modesty* of the *Repliants*.

The Di-
vines
Account
pag. 8.

But Really hath *Liberty* to *forbear*, produced such *Divisions* as you mention? The *Licence*, or *Connivence* that was granted to *Heretiques*, *Apostates*, and *foul-mouth'd Raylers* against the *Scripture*, *Ministry*, and all *God's Ordinances* indeed bred *Confusions* in the *Land*.

NOTE X.

Would not this *scandalous Recital* of their old *Forgeries* against the *Government*: — This *Re-charge* of our late *Gracious Sovereign*: and *Imputation*

tion of the late Warr to the *King's Party*, (for *There*
Their Malice fixes it) make a man lay the very *Roots*
of the *Rebellion Naked*; and trace the *Project* up to the
very *Dore* of the *Reforming Conclave*?

Nota magis nulli domus est sua, quam mihi, &c.

Do not we know the *Scotch Cabale*, and the *Confede-*
rate English; the *Pack* that *hunted* the *Earle of Straf-*
ord; Yes, and the *Beagles* too, that *Bayted* the *Arch-*
Bishop.

[*But Really*, hath *Liberty* to *forbear* produced such
Divisions? &c.] Goodly, Goodly! your *Rev eren-*
cy are *Gamesome*: Yes, Really it has.

Are not *Knaves* and *Fools* the greater part of the
World? and in the *State of Freedome*, they require,
Those are the men we make our *Governours*. Without
This *Liberty of Freedome*, where had been their *sepa-*
rate Assemblies? Their *Seditious Conventicles*; Their
Anti-Episcopal Lectures, and without *These*, their *De-*
claring Reformation? Were we not in the *high-way*
Unity, when *Churches* were turned into *Stables*, and
houses of Infamy supplied the place of *Churches*?
when *Peters* was *fooling* in *One Pulpit*, *Marshall*
denouncing in *Another*: and when the *Now Pastor* of
Winford threw the very *Fire-brand* of the *Rebellion*
into the *Kings Coach*; that execrable *Pamphlet*, [*To*
the Tents of Israel.]

But the *Reformers* assign our *Breaches* to another
Cause. [*The Licence or Connivence that was granted to*
heretiques, Apostates, &c.—]

When will *These mens Months* be *Sweet* again, after
10

so foul a *Calumny*? Nay more; the very *Crimes* they charge upon the *Government*, in a high measure, they *Themselves* were guilty of.

Liberty of Conscience was their *First Clamour*, a Notion which included all *Sects* and *Heresies* imaginable, whereof, great Use was made against the King. But notwithstanding the *prodigious*, and *Blasphemous* Opinions, then rise, and crying, both in their *Conventicles* and *Pulpits*; All passed for *Gospel* in the *Godly Party*: for *Unity* in the *warr* was their businessse, not *Unity* in *Religion*: and it was safer to *Deny* the *Trinity*, than to refuse the *Covenant*.

The bare *Rehearsal* of their *Monstrous Tenents* would make a man *Tremble*.

Liberty
of Con-
science.

There were among them that deny'd the *Ambority* of the *Scriptures*, — the Use of the *Old Testament*, — the *Immortality* of the *Soul*, — the *Trinity* in *Unity*. That affirmed the *Soul* to be of the *Essence* of *God*, &c. — and a world of other *Impious Positions* they held, such as either the *Devil*, or *Distemper* suggested to them. But the *Presbyterians* were pleas'd to understand these *Phanatiques*, at first more needfull to their *Design*, than *Scandalous* to their *Profession*; preferring at any time an *Ordinance* of the *Two Houses*, to the *Obligation* of the *Two Tables*. And so they escap'd, not only with *Impunity*, but *Encouragement*; till the *Declining* of the *Royal party*, and the *Encrease* of these wild *Libertines*, put the *Kirk-faction* upon other thoughts: which were, having now *Master'd* the *Kings forces*, how to cast off the *Independent Party*; by whose assistance they had done the *work*.

They began now to open their eyes, and to perceive that what they call'd *Gospel-Profession* while they net

of them, was become *grosse Haresie*, when they had done with them: and that Gods people in the Beginning, were *Schismaticques* in the Conclusion.

What is become now of the *Liberty of Conscience* these Faithless Creatures promised to all that sided with them? See the *Ministers Letter from Sion-House to the Assembly* in 1645.

Toleration of Independents, as unseasonable so unreasonable. First, Not establish'd in any Christian State by the Civil Magistrate. 2ly. It consists not with Presbytery. 3ly. If That; then all Sectaries must be Tolerated.] A-

Such a Toleration is utterly Repugnant, and Inconsistent with the Solemn League and Covenant for Reformation.]

See Bayly's *Diffusative from the Errours of the Times* in its Dedicatory. Printed in 1646.

Liberty of Conscience, and *Toleration of all or any Religion*, is so prodigious an impiety, that this religious Parliament cannot but abhor the very naming of it.

The whole Faction sing the same song, of *Liberty*, when they are *Rising*, and *Non-Toleration* when they are *Settling*: and they are now upon their first concern; they are in pretence for all the Adversaries of our Church, but they propose to set up only for *Themselves*. This is a point worthy a strict Enquiry, and wee'll Enquire Thoroughly, in that which follows.

But it is to us matter of *Admiration* to observe (clean contrary The Dis-
our Intimation) how little Discord there was in Prayer, and o- vines ac-
parts of *Worship*, among all the Churches throughout the 3. count p.
tions, that agreed in *Doctrine*, and forbore the *Liturgy*. It is 8.

wonderfull to us in the Review to consider, with what Love, and Peace, and Concord, they all spake the same things, that were tyed to no Form of words, even those that differed in some points of Discipline, even to a with-drawing from Local Communion with us, yet strangely agreed with us in Worship.]

NOTE XI.

ACutely, and unanswerably argued; *Those Churches that Agreed, did agree, wherein they Agreed.*

The Bishops intert the Expedience of restoring the Common Prayer, from the Divisions which have ensu'd upon forsaking it.

Nay rather, (reply the Presbyterians) the Licence given to Apostates, Hæretiques, and the like, caused those Divisions, &c. Whereas those that forbore the Liturgy, and agreed in Doctrine, were unanimous to a Miracle.

Where lies the Wonder, if those that agreed in Doctrine, differ'd not much in other matters, when there was nothing else for them to differ upon? Or what Answer is it to an Objection that there were great and many Divisions, to say that there were some Agreements? And those Agreements were no other neither then a Conspiracy.

The Question is, what was the Effect of that Popular Defection from the Practice of the Church? Was it not Heresie, and Rebellion? Nor is it possible it should be other; for a General Freedom is but a Licentious Combination against a Regulating and Limiting Order.

But the Wonderful Love, Peace, and Concord

that was among those that were tied to no form of words !]

— *Inter se Convenit ultis*] They did in truth agree, to Catch the Prey, but not to share it : — they lov'd the Independency, but they hated the Independents : or with Doctor Donn; The One was content the Other should be Damn'd, but loth he should Govern.

Since these Gentlemen are pleas'd to boast the *Unity* of that Party that forbore the *Liturgy*; wee'll confer Notes with their great Friend Mr. Edwards upon the *Question*; and first wee'll see what pretious *Instruments* these *Tender-conscienc'd* men made use of as the *conjunct Promoters* of a *Reformation*. Wee'll then enquire, upon their *subdivision*, how they agreed among themselves.

Certain Opinions frequent among the
Godly Party (falsly so called.)

THat the *Scriptures* are *Insufficient*, and *uncertain*. Edwards Gang. 2. That God is the Authour of Sin : not of the Ac- na, P. 18.

onely, but of the *Sinfulnes* it self. Pag. 19.

That the *Magistrate* ought not to Punish any man for *Denying* of a God : if his *Conscience* be so perswaded. Pag. 20.

That every *Creature* is God : an *Efflux* onely from *God*, and shall Return to him. Pag. 21.

That there is but one Person in the *Divine Nature*. ibid.

That *Christ* came onely to witnesse and declare the *will* of God, not to procure it. Pag. 22.

That the least *Truth* is of more worth then *Iesus* *Christ* himself. Pag. 23.

Page 25. That the *Doctrine of Repentance* is a *soul destroying Doctrine*.

ibid. That 'tis as possible for *Christ himself to sin*, as for a *child of God to sin*.

ibid. That the *Moral Law* is of no use at all to *Believers*.

Page 26. That *Peters trouble after the denial of his Master*, issued only from the *weaknesse of his Faith*.

That *Infants rise not again*.

Page 27. The same Author tells us in his *Second part of Gangra* of a *Seſtary* pleading for a *Toleration of Wiſches*,

Pag. 187. which he follows, with a recital of *Iſtances* in ſeverall kinds, the ſouleſt, and the moſt impious, imaginable.

Let theſe ſuffice out of that rabble of *Infamous Collections* to ſhew the *blessed Effects* of the *Presbyterian Reformation*.

If it be objected, that theſe opinions no way concern the *Presbyterian Party*. They are not Charg'd with the *Belief* of theſe *Heresies*, but with the *encouragement* and *protection* of them, for they grew up and ſpread under *Their Government*.

Gangra-
na p. 1.

[All of them being vented and broached within theſe four years laſt paſt, yea moſt of them within theſe two laſt years and leſſe;] — (This was in 1646.) and more eſpecially (ſayes the ſame Author in the Page following) in *London* and the *Counties adjacent*, in the *Parliaments Quarters*, in their *Armies*, and *Garriſon Towns*, not maintained by *Persons* at *Oxford*, &c. for *Then it had not been ſo much to us*;] — but [in *Thee London*, in *Thee Associated Counties*, in *Thee Armies*, and that after a *Solemn Covenant* to extirpate *Heresies*, and *Schiſmes*,

Schismes, are found such and such errors, blasphemous opinions, strange practices, &c.—]

Nor were the Sectaries only let alone, and suffered, Gangr. but highly respected preferred, &c.—] Nay, sayes our Author; The Independents were but few; and other Sectaries a small number, in the first and second year of this Parliament, some half a score or dozen Ministers, three or four hundred People, the Presbyterians gave them the Right hand of Fellowship, admitted them to their Meetings, opened their Pulpit doores unto them, shewed all brotherly respect of Love and Kindnesse to them; even more then to most of their own way, condescending to such a Motion, as to forbear Praying, and Printing against their opinions and Way; making them (who were so small and inconsiderable a Party) as it were an equall Party, putting them into the Ballance with themselves; they appeared not to hinder their being Chosen to be general Lecturers for This City, in several great Churches; and as at first, so all along, they have been tender and Respectful of them, in Assembly, City, and in all Cases suffering them to grow up to Thousands, &c.]

These are the words of a profest Champion of the Cause; a bitter Adversary he was to Independents, and to say no worse; he was a Presbyterian to Bishops. As he hath stated the Case, it was the Presbyterians, not the Bishops, that licensed Heretiques, Apostates, and Foul-mouth'd Raylers against the Scripture, Ministry, and all Gods Ordinances; —] and the forbearance of the Liturgy, was the first step toward This horrible Confusion.

Qui non prohibet, cum potest, jubet. He that permits, Commands; when he might fairly binder.

The
Presby-
terians
nourish-
ed the
Sectaries
at first.

The *Sectaries* were but Few, he sayes, at the Begin-
ning of the Warr till they were Nur'd, and Cherish'd
by the *Presbyterians*; so that it seems, 'twas Their In-
dulgence wrought our Mischiefe, and not *Episcopal con-
nivence*. In Truth that Thing they called the Cause,
was but the Sink of the whole Nation: — the com-
mon Receptacle of Lewd, Faction, and foul Humour.
The Government was their grand Aversion; and next
to King and Church, they hated one another. The Di-
vines, Preach'd, and Printed up the Quarrel; the Brutish
Multitude Maintain'd it: which kind of Combination
is rarely Phanfy'd by Sir Francis Bacon in These
Words.

*Libels against Bishops, and Ecclesiastical Dignities,
calling in the People to their Aid, are a kind of Intelligence
betwixt Incendiaries, and Robbers; the One to Fire the
house, the Other to Rifle it.*]

We come now to the wonderful Love, Peace, and
Concord, of those People that were tyed to no Form of
words, &c.] and first The Kindnesse of the *Presbyte-
rians* to their Colleagues the *Independents*.

The
Presbyt.
love to
the In-
depend.

The *Sectaries* agree with *Julian the Apostate*. *Gan-
grene*, p. 54.]

The *Sectaries* are *Libertines* and *Atheists*, p. 185.]
Unclean, Incestuous, p. 187.] *Drunkards*, p. 190.]
Sabbath-breakers, Deceivers, p. 191.] Guilty of gross
*Lying, Slandering, Jugling, Falsifying their Words and
Promises: Guilty of Excessive Pride and Boasting*,
p. 192.] — Of insufferable *Insolencies*, horrible
Affronts to Authority, and of strange Outrages, p. 194]

There

There never was a more *Hypocritical. False Dissembling Cunning Generation* in England then many of the *Grandees* of our *Sectaries* — They *Incowrage Protect* and *Cry up* for *Saints, Sons of Belial, and the Vilest* of Men, p. 240.] *Gangrana* 2d Part, 1646.

These *Imputations* being attended with *Publique, and Notorious Proofs*: and this *Subject* being at that time the *Common Theme* of the *Presbyterian party*; enough is said to shew their *Kindnesse* to the *Sectaries*; Wee'll now to the *Other side*, and *Manifest* that there was no *Love* lost betwixt them.

An *Anabaptist* said that he hoped to see *Heaven and Earth on fire* before *Presbytery* should be settled.] The *Sectaries* love to the *Presbyterians*.
Another *Sectary* that he hoped to see the *Presbytery* as much trodden under foot as the *Bishops* are. *Gangr.* p. 73.]

The *National Covenant* is a *double-fac'd Covenant*, the greatest *make-bate and snare*, that ever the *Devil* and the *Clergy his Agents*, cast in among *honest men* in *England* in our *Age*. *Gangr.* 2. Part, p. 220.]

The *Presbyterian Government* is *Antichristian*, a *Comb of Antichrist*, *Tyrannical, Lordly, Cruel*, a worse *bondage* then under the *Prelates*, a *bondage* under *Task-masters* as the *Israelites* in *Egypt*. *Ibid.* 221.

The *Assembly* is *Antichristian, Romish, Bloudy*, the *Plagues and Pestes* of the *Kingdom*, *Baals Priests, Dimers, Southsayers*. *Ibid* p. 230.]

The *Seed of God* in this *Nation*, has had *Two Capital Enemies*, the *Romish-Papacy*, and the *Scotch-Presbytery*. *Sterry, Englands Deliverance*, p. 7.]

Behold

Behold the *Harmony* of the *Non-Conformists*: the wonderful *Agreement* of the *with-drawers* from local *Communion* with us.]

Divines
Account
page 8.

But the *Reformers* argue Learnedly, that if we tell them of those that differ from them in *Doctrines*, and are not of them, it is as impertinent to the point of their own agreement in *Worship*, as to tell them of the *Papists*.]

Marque the *Inspid Flatnesse* of This *Evasion*. If they Differ they do not Agree; and if they Agree, they do not Differ. Have not the *Independent Schismatiques* the same Pretence, as well as the *Presbyterian*? We urge that all the *Factions* were of a Party, not all of an Opinion; and that the *Independent Heresies* were hatch'd under the *Kirk Schismatiques Wing*.

Thus we have prov'd, and now, to a *Conclusion*.

Wheresoever the Two *Factions* close, there's a design upon the *Civill Power*; for their *Principles* are *Inconciliable*, save by the stronger malice they bear to the *Government*, then to each other.

How great a madness is it then for those People to unite against the *Publique*? when they are sure either to fall in the *Attempt*, or at the most, not to stand firm long after it! For whensoever they *Break*, (and *Break* they must) 'tis but a little *Patience* till they are in, and the *Third Party* gives the *Law* to Both, Turning the *Scale* at *Pleasure*.

But what avayles it to offer *Light* to those that shut their Eyes, or *Reason* to a man that dares not hearken to it?

it? 'Tis with *Notorious Sinners* as with men much in Debt, they had rather *Break* then come to an *Account*: — rather run head'long the direct *Route* to *Hell*, then pass the *Purgatory* of a *Repentance*.

It is a remarkable saying of *Sir Francis Bacon*, that the great *Atheists* indeed are *Hypocrites*, which are ever *Handling Holy things*, but without *Feeling*.] Such are the people we have to deal with. Witness their *Seditious Zeal*; — their *Wrested Allegations*; — their *Neglected Vows*, and *Daring Scruples*. No wonder then at their incorrigible *Hardnesse* and *Impenitence*.

David (we find) *Repented his Adultery and Murder*; *Hypocr.*
Manasseh his *Idolatry*; *St. Peter*, the *Denial of his Master*; *St. Paul*, the *Persecution of the Church*, &c. — *impenitent.*
but not one precedent in the whole Bible of a *Repentant and Converted Hypocrite*.

L O R D, I am not as other men are, sayes the *Pharisee*: *Luk. 18.*
The *Congregation* is holy, every one of them, and the Lord ^{11.}
is among them, (cry the *Sons of Korah*.) Oh that I ^{Numb.}
were made *Judge* in the land, (sayes *Absolom*) that I ^{16. 3.}
might do every man justice !] But what became of these ^{2 Sam.}
People ? He in the *Parable* was not justified; — The ^{15. 4.}
Witch opened her mouth upon the *Korites*; — and the
smooth Advocate for the *Peoples Liberties* was Hang'd
upon an *Oak*.

Wherefore beware of the leaven of the *Pharisees*, which *Luk. 12.*
is *Hypocrisie*. ^{1.}

Nor is this Crime more fatal to the Person than to *Hypocr.*
the *Publick*; those that are tainted with it, being not ^{dangerous}
one jot better *Citizens* or *Subjects*, than they are *Chri-*
stians: ^{to the Pub-}
lick.

strans: two or three are enough to infect a Parish, and half a dozen popular Hypocrites will make a shift to embroyle a Nation.

It is not credible, how greedily the heedlesse Vulgar swallow down any hook baited with forms of godliness, especially when they themselves are taken in for sharers in the work, and made the *Judges* of the *Controversie*. Then they begin to talk of the *Righteous Scepter*, and of subjecting the *Nations* to the rule of the *holy Ordinance*, abundantly supplying with *revelation* their want of *common Reason*. They (forsooth) must be conferr'd with about *Church-Government*, and *Delinquents*, *Baals Priests*, and the *High places*; which way to carry on the *Cause of the Lamb*, against the *Kingdoms of this world*, and the *powers of darkness*.

When once the poyson of this canker'd zeal comes to diffuse it self, and seize the masse and humour of the people; who can expresse in words, or without horror think upon the Blasphemies, Treasons, Murthers, Heart-burthings, and Confusions that ensue upon it. We shall not need to ransack Foreign Stories, or past Ages, for sad and dismal Instances; this little spot of *England* and our own Memories will furnish us.

Phanaticism.

Those that are struck with this distemper, take *Fancy* for *Inspiration*, their very *dreams* for *divine Adornishments*, and the Impulse of a besotted *Melancholy* for the direction of the *holy Spirit*. They fashion to themselves strange uncouth Notions of the Deity, entring into a familiarity with Heaven; and in this elevation of spiritual pride and dotage, having, as they imagine, the Almighty on their side, and the Eternal

Wisdom

Wisdom for their Counsellour; they account humane reason a ridiculous thing, and laugh at the authority and power of Princes.

So many of them as agree to oppose the Right, are called the *Saints*; the earth is their inheritance, and that which we stile *Theft* or *Plunder*, is but with them taking possession of their *Birthrights*. In order to their ends, they reckon no violence unlawful. *Princes* are murdered for the glory of God, and the most barbarous mischiefs that fire and sword can bring upon a people, they term a *Reformation*.

Their Combination against Law and Order are (in the language of the Consistory) a holy Covenanteeing with their God; and all their doings (tho' never so irreverend and impetuous) only the gentle Motion of the Spirit. These are the pious Arts that take and lead the Multitude,—the simple and the factious, together with such male-content as are by guilt, disgrace, or poverty prepared for lewdness. And this hath been the constant method of our devout Patriots, who with Gods glory and Christian liberty still in their mouths, laid the foundation of our ruine in Hypocrisy.

The word belongs to the Stage, and in That sense, to some of our Reformers; a great part of whose Pulpit-work it is, by Feigned, and forc'd Passions in themselves, to stir up True Affections in their Hearers; making the Auditory Feel the Griefs the Speaker does but counterfeits. Do we not see familiarly, that a sad Tale on the Stage, makes the People cry in the Pits? And yet we know, that he that Playes Cesar murder'd in the Senate, is but some Droll-Comedian behind the stage.

I thought to have ended here, but one *Note more* shall do *my Business*, and *Theirs too*, or I mightily mistake my self.

The Di-
vines
Account
Page 12.

The Church judgeth not of things undiscovered: *non esse & non apparere*, are all one as to our Judgement, we conclude not *peremptorily*, because we pretend not here to *infallibility*. As we are not sure that any man is truly *penitent*, that we give the Sacrament to, so we are not sure that any man dyeth *impenitently*. But we must use *Those as Penitent*, that seem so to Reason; judging by ordinary means, and so must we judge those as *Impenitent*, that have declared their sin, and never declared their Repentance.]

NOTE XII.

THis Point will be the Death of the [Inbalutary] Ministers (as our *Cicronians* expresse it) and they might ten times better have indured (by reading the Office of Burial, at the Grave) to expose their tender Bodies to the Excessively Refrigerating Air: (another Elegance) which Imposition they do not understand to be a sign of the Right and Ingenuine Spirit of Religion) Sure it Rains Solacismes: Three in the third part of a Page.

Now to the Churches Faculty, and Power of Judgement, according to the strictnesse of their own Rule.

Not to Appear, and not to Bee, are the same thing, as to the Judgement of the Church] — and Those are to be judged *Impenitents*, that have declared their Sin, and ne-

ever declared their Repentance. And That, in words only, will not suffice neither; for (say our Reformers) *It must be Practice first, that must make Words Credible, when the Person by Perfidiousness hath forfeited his Credit.*] They presse further likewise, that: according to his Majesties Declaration of Octob. 25. 1660. *Scandalous Offenders are not to be admitted to the Holy Communion till they have Openly declared Themselves to have truly Repented, and amended their former naughty Lives, &c.*]

Publique
Worship
Page 97-

Excepti-
ons, p. 8.

Now try the Self-Condemnners by their own Law.

Self-con-
demners.

Where's their Repentance for putting God's Name, to the Devil's Commission: under the Form of a Religious Tow, Couching an Execrable League of violence, against their Prince, the Law, their Country.

Where's their Repentance, for the Souls they have Damn'd by their Seditious Doctrine: the Bloud they have made the People spill, by their Incentives to the Warr: — Those Schismes and Heresies, which they have given us in exchange for an Apostolical Order, and Evangelical Truths; under the colour of a Gospel-Reformation?

Where is the Practice (they prescribe) of their Obedience? Their Open Retractions and Amendments? Their Sins as Publique as the Day; but where's their Penitence? These Gentlemen must justify the Warr; by the method of their own Discipline, be excluded the Communion of the Church.

But they're so far from That, they Claim a Right of Government. Acts of Parliament must submit to Their Authority: They put a Barr to the Kings Power in Mat-
ter Indifferent; and just as the Last Warr began, are they now tampering to procure another.

I had some thoughts of a *Reply* upon their *Reasons* against the *Liturgy*; but truly for the *Common Peoples Sake* rather than for their *own*; for I am them much more *capable* of a *Confutation* than of it. At present, I am given to understand, that it is more Honour *meant* them, than they *deserve*; I shall wait the Issue of it from a better hand.

My *Frequency* of writing may persuade some, I'm in love with *Scribbling*; but what I *now* do, no more than what I have *ever* done, when I believe my *Duty* call'd me to it. And having done the *same* thing *Formerly*, and *oftener*, at a time when *Rational* I could not expect any other *Reward* than a *Halter*; I think there are some People that believe I write for *Halter*, *Still*, and have a mind to save my *Longing*.

I know how I am *misrepresented*; which, if I have any thing to *lose*, but what I'm *weary* of, perhaps would trouble me. But *Soberly*, (since so it is) he that declares, I do not ask the abatement of the *strict* *rigour* of any *Law*, either *Humane*, or *Divine*, in what concerns his *Majesty*. But betwixt *some*, perchance from whom I have not *deserv'd* *ill*, and *others*, from whom I have no great *Ambition*, to receive much *Kindness*, my Doings I perceive are *Commented* upon, and much *mistaken*. To These discourses I shall oppose This Word.

Let the World renounce me, when they find me rather less *Innocent*; then I say I am; or less *Dutiful*, then I have been.

Mala Opinio bene pars delectat. Sen. Ep.

F I N I S.